UNITARIAN MONTHLY

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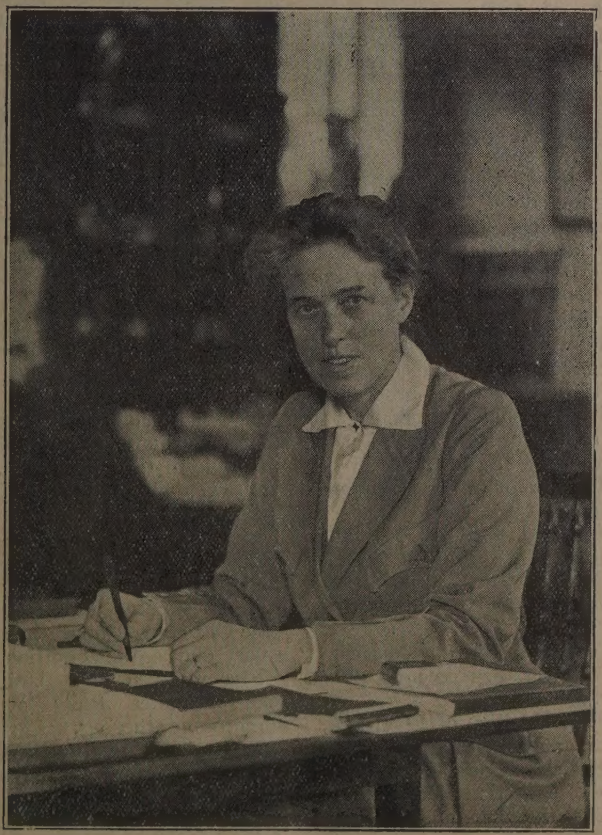

Mrs. BERNARD ALLEN, the New President British League of Unitarian Women.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

NEW POSTAL CHARGES: Unfortunately the rise in postal charges on printed papers, including invoices and receipt acknowledgments, will alter cost of supplying the SINGLE copies by post from 1s. 6d. to 2s. a year, from this monthly issue. Invoices and receipts to single copy subscribers will henceforth be enclosed with the Magazine. Invoices for quarterly accounts will be sent out as usual, but clients may share extra cost by enclosing with payment postage for receipt acknowledgment.

Copies of the bound volume of the "Unitarian Monthly" for 1920 with Index, 1s., by post 1s. 3d. can still be obtained, also of some previous years.

The Editor, Rev. H. Bodell Smith, is open to take Sunday pulpit engagements.

Is it not strange for a minister who has received his training in a Unitarian College, and who has been minister of a Unitarian Church, to say on applying for admission into an orthodox denomination, that he has never been a Unitarian? Surely he must have thought he was one when he sought admission to the College, and when he accepted appointment to the Unitarian Church,—otherwise he must have been guilty of misleading people.

There is a sermon in a recent issue of the Chicago "Unity" on "The Statesmanship of Jesus," by Mr. H. G. Chancellor of the Highgate Unitarian Church, London.

Sir Robert Stout, Chief Justice of New Zealand, and Chairman of the Wellington Unitarian Church who has been Prime Minister of New Zealand, also its Attorney General, has been visiting this country.

Rev. E. Rattenbury Hodges, retired Unitarian minister of Tavistock, Devon, has recently published a book of poems.

The Rev. Dr. Stanley A. Mellor, of Liverpool, as Sunday School Anniversary preacher for the Burnley Trafalgar Street Unitarians, delivered a powerful sermon on the "Christian Social Revolution," describing Christianity as the most revolutionary of all forces

Rev. Charles Biggins, after three months' illness has resumed pulpit duty at the Wandsworth Unitarian Church.

The Scottish Unitarian Sunday School Union had two full days of Conference on the occasion of its recent Annual Meeting at Edinburgh on May 28–29.

The Hope Street Church, Liverpool, has 330 members, having an increase of 44 during the past year.

Mrs. W. L. Schroeder, of Halifax, was the anniversary preacher at our Newcastle-on-Tyne Church recently.

Many friends congratulated the Rev. Alexander Gordon, M.A., on the attainment of his 80th birthday, June 9, and there were special congratulations from the Committee of the Unitarian Home Missionary College, of which he was 21 years principal, also from the Unitarian Historical Society. We add our most cordial good wishes.

The 31st Annual Meeting of the South Cheshire and District Association of Unitarian Churches was held at Chester, May 25, with Rev. Lawrence Redfern, M.A., as preacher.

At Chowbent Chapel the Roll of Honour unveiled recently contains the names of 135 men who served in the war, 32 of them lost their lives.

The Reports of the Mill Street Domestic Mission Liverpool, record numerous helpful activities in vigorous condition under Rev. J. C. Ballantyne and there is special reference to the presentation to Mr. and Mrs. Fred Robinson in recognition of nearly 40 years' service in the Mission

Sunday School Anniversary collections at the Bethlehem Unitarian Church, Newchurch, totalled £160 13s. 7d.

The 13 Unitarian Churches of Cardiganshire have had their united musical festival at Aberayron in a Methodist Chapel with a very large attendance of people.

Two Unitarians are elected members of the new Ulster Parliament, Dr. John Campbell, a representative of the University, and Mr. John Mille Andrews, who is in the Cabinet as Minister of Labour.

Rev. Henry Williamson, of Dundee, says "The People's Journal," is taking an active interest in the Girl Guide Movement.

Rev. Thomas Anderson, of the Mexborough Free Christian Church, has been reported to be in a very dangerous condition in the local hospital.

Five mid-Cheshire Unitarian Churches had their Summer Rally at Styal recently with a numerous gathering.

The South-East Wales Women's League held a Bazaar at Cardiff which realised £224 15s. 5d. in aid of the Ministers' Sustentation Fund.

Three War Memorials have been dedicated at the Brookfield Church and School, Gorton, Manchester, in the presence of a large crowd of friends consisting of a mural tablet in the Church, a Roll of Honour in the School, and an Obelisk in the School grounds; 23 men perished in the war, and 150 names are on the Roll of Honour.

The appeal for the Cambridge Unitarian Building Fund of £5,000 has reached nearly £4,000.

THEN DO RIGHT!

Would'st thou lead a useful life,
Would'st thou miss a world of strife,
Have thy bark serenely glide,
Smoothly down life's earthly tide,
See the bright and sunny side?
Then do right!

Would'st thou have men of goodwill,
Find a good in every ill,
Pass along in goodly cheer,
Never held in coward fear,
Have a mind and conscience clear?
Then do right!

Would'st thou save thy earthly form
From diseases' blight and storm,
Prosper without selfish end,
Find in all, a brother, friend,
Each a helping hand to lend?
Then do right!

Would'st thou truest friendship know,
Would'st thou pure and holy grow,
Every tempter wisely scan,
Hold thy passions under ban,
Rise a truer, nobler man?
Then do right! —Selected.

The Women's League. By Mrs. Bernard Allen.

Owing to the kindness of the Editor, the Women's League will be able to report regularly in the columns of this paper. This first article will be devoted to the work of the Foreign Committee of the League, as owing to the return to England of the Rev. F. Hankinson from Budapest, interest in this side of the work has been greatly stimulated just now. The first object of our League is to quicken the religious life of our churches and to bring Unitarian and other Liberal Christian Women into closer co-operation and fellowship. The League has about 100 branches among our churches in Great Britain and in all parts of the Empire — Australia, New Zealand, & c.—and through the International Union, which works through the Foreign Committee of the League is affiliated to similar Leagues in America, Denmark, Holland, Italy, Switzerland, Germany and Hungary. Our connection with Germany and Hungary naturally ceased during the war, but when Mr. Hankinson went to Budapest to work in the Friends' Relief Mission in 1920, we felt the moment had come to revive friendly relations with our Unitarian friends, there,—we had already sent greetings by the Rev. W. H. Drummond, and these had been received most appreciatively. The American Alliance joined with us in raising a fund for the relief of necessitous Unitarian children in Budapest, and Mr. Hankinson undertook to administer it. He started by giving a Christmas tree and party to the children of the church there, which gave great delight to children and parents. He then arranged that names of children needing help should be sent to him and 76 names were submitted. All these children were examined by a doctor and recommendations made by him. Some of these children have been sent to a sanatorium, some attend a clinic regularly, some have extra milk, cocoa, etc., and some clothing, medicines, codliver oil, etc. Cases for country holidays are now being chosen out by the Secretary of the Women's League, connected with the church. Mr. Hankinson found a great many Unitarian families among the refugees from Transylvania, and has organised relief for them also, and as they are housed in settlements with other families, in this case our fund gives general relief to the whole settlement, regardless of creed. There are also a number of young students and employés in the town from Unitarian families and these Mr. Hankinson formed into a club for relief and mutual support and has organised a hostel for 20 youths, who were in bad lodgings. The ladies of the Unitarian Congregation also have been supplied with materials for needlework by the American Alliance, and paid for their work at a definite rate per hour—this has been a great boon to many poor professional households. The work of relief will continue through next winter and Mr. Hankinson will continue to organise and administer the fund which now amounts to nearly £1,200. Next month recent developments in the Fellowship work of the League will be described.

ROSE ALLEN,
President of the League.

MINISTERIAL CHANGES: Rev. Kenneth Bond has received public welcome to the St. Helen's Unitarian Church; Mr. P. C. Whiteman of the Unitarian Home Missionary College, has been appointed minister to the Cairo Street Chapel Warrington; Mr. John Begg, of the Unitarian Home Missionary College is appointed minister of the Colne Unitarian Church; Rev. Henry Dawtrey, B.A., has been publicly welcomed into his ministry at the Wood Green Unitarian Church, London; Rev. Sidney Spencer, B.A., of Rotherham, has accepted appointment to St. Mark's Unitarian Church, Edinburgh; Rev. W. Whitaker, B.A., has concluded his ministry at Platt Chapel, Manchester, and entered upon his new sphere at the Birkenhead Unitarian Church; Rev. J. Shaw Brown concluded his ministry at Denton, May 29th and had public farewell and presentations June 4th, on removal to Wellington, New Zealand; Rev. Dr. Foat as honorary minister, and Rev. Bowen Armstrong as minister, have been welcomed at the Richmond Unitarian Church.

The Postal Mission.

The last Annual Report of the Manchester Unitarian Postal Mission records 163 applications for literature during the past year, the lending of 131 books from the library, and 300 letters to old and new correspondents. The applications came from places far and near including India, Sierra Leone, Sumatra, U.S.A., Canada, Johannesburgh, Nyassaland, Strasburg and Australia.

The following extracts from letters received give some idea of the help given :—

"I am very thankful for the pamphlets sent me. I have read them all with great pleasure, and find them full of noble sentiments and high ideals. They teach a very liberal religion which is quite consistent with the scientific knowledge of the age. I shall be greatly obliged if you will kindly send more."

"Kindly accept thanks for the parcel of literature I have gladly read every word of it and would be much indebted for more. I have for many months past held very Atheistic opinions, but your pamphlets shed a new light on things."

"I have not, so far, ever come across sentiments on the printed page which so completely answer the demands of my own heart and mind. —As a token of appreciation of your laudable efforts to disseminate truths of so vast import to the human race I enclose a small cheque, with every good wish for the success of your noble enterprise."

"I feel a deep regret that I had not known there existed a Church of so wonderfully wise and beautiful doctrines as it would have cheered me immensely when I was first of all driven by the stern logic of life from the untenable position of the strictly orthodox interpretation of life, death, salvation, etc. Since the first glimmering of the great dawn of emanicipation in my own mind, the immortal Emerson has been my guide, philosopher and friend, but now you have introduced me to a whole CHURCH of fellow-believers."

These quotations indicate that the Postal Missions are doing the emanicipating work of Unitarianism effectively, bringing deliverance to those perplexed by orthodoxy and new light to the agnostic.

This work of the Manchester Postal Mission is done at marvellously little cost, the expenditure of the past year being only £13 18s. 3d. The 27 subscribers who support it must feel that money is wisely used and could not be better spent. The Hon. Secretary is Mrs. Noel Johnson, The Croft, Park Road, Hale, Manchester.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

7—ABILITY AND SERVICE.

Unitarians not only believe in the unity of man, but they regard that unity as a brotherhood. The unity is a natural fact; their regard of it is a human principle. When they speak of the brotherhood of man they mean that men are bound together not only as so many units of the race, but as members of a family, that is to say, that each is related not only generally to all, but particularly to each. To believe in the brotherhood of man is not to have a sort of race sentiment; it is to love every one of the race, to love all as they come up in single file. But what is to love? It is to serve.

The question arises, To what extent am I to serve others? and the answer is: According to my ability. Everybody agrees: it sums a complete answer, sensible, reasonable; and a whole crowd of us say, "Yes, we are willing to do all we are able for everybody, in everything." For we allow ourselves frequently to mean by our ability that which we can do without personal inconvenience.

But what is our ability? It is the sum of all the faculties with which we were naturally endowed, and the measure in which we have trained them. All this should go into our daily work,—the work we are set to do, and the work we ought to do,—which is apportioned to us not for wages, but for the good of others. Whatsoever our hands find to do is to be done with all our might, not for the reward of it, but for the purpose of it. If our work is to make cloth, we are to get wages for making it, but not to make it for the sake of the wages; we are to make it that others may wear it. Every work of man is ordained in the human economy and of the will of God for the good of others. What is true of the maker of cloth is true of every man in the work, whether he modestly speak of himself as following a trade, or, assuming dignity in an income-tax return, think of himself as having a profession or a vocation.

My work is that of a vocation: I am "called" to serve God and man, that is, others. But all of us are so "called"; our vocation is to serve all we can with all our ability. We are not to profess the brotherhood of man in a vapour of sentimentalities, but to serve the people near us, and the people near them, the men and women we can see and the men and women they can see for us, with all our might.

Mrs. Bernard Allen.

Mrs. Bernard Allen, whose portrait appears on the front page of this issue, is the daughter of the late Rev. John Hunt Cooke, who was a well-known Baptist minister and for many years Editor of the Baptist "Freeman." Mrs. Allen therefore has not always been Unitarian, but about fifteen years ago she and her husband joined the Unitarian congregation at Rosslyn Hill Chapel, Hampstead.

Mrs. Allen's name came prominently before the Unitarian public during the war as organiser of help for the Belgian wounded. Soon after the war began she happened to visit that little part of Belgium on which the enemy had failed to gain a foothold, and was deeply impressed with the distressful conditions under which the Belgian wounded had to be tended, and on her return she made this known to the Unitarian Women's League, and then to our Unitarian public through the pages of the "Inquirer," suggesting that here was a good piece of work ready to our hand. The response was prompt and generous in money and in goods, the Women's League directing its efforts to making huge contributions of clothing and bed linen.

It soon became known how admirably and judiciously the funds so raised were being administered by Mrs. Allen and her assistants, and that their help was largely instrumental in getting the Belgian hospital and nursing organisation gradually into a satisfactory state. At the end of the war this Belgian Hospital Fund stood at £2,200, and the added vaue of goods contributed, made a grand total of £55,000. The great service thus rendered by Mrs. Allen was so highly appreciated by the Belgians that she was presented with the membership of the "Order of Queen Elizabeth," and with the greater distinction of being made a "Chevalier of the Order of Leopold," which honour at that time only two or three women had shared.

The Unitarian public took pride in Mrs. Allen's noble efforts, and rejoiced in the success attained; and now there is sincere gratification in the fact that the Women's League has made her its President.

Louisa May Alcott.

AMONG our famous Unitarian women Louisa Alcott is a name that well deserves to be remembered. The authoress of "Little Women," "Little Men," "Jo's Boys," "Jack and Jill," and other well-known stories has won the affections of thousands of people young and old by her charming truthfulness to life and the youthful-hearted freshness and buoyancy of her tales. She was born in 1832 at Germantown, Pennsylvania, U.S.A., and died in 1888. Her father, Amos Bronson Alcott, opened a school in Boston in 1834 but removed afterwards to Concord and became the friend of Emerson, Thoreau, Hawthorne, Channing, and others equally famous. By her writing Louisa was, even from childhood, the breadwinner for the family. She wrote much for magazines and periodicals. During the civil war she was a hospital nurse and in 1865 wrote "Hospital Sketches." "Little Women," written 1866-9, when published became popular with thousands of readers, and secured a hold on people that has never weakened. Its characters consisted of the four "March girls," who are really the Alcott sisters," "Jo'" being Louisa herself,—and of their mother and the boy friend "Laurie." The high moral teaching of the story, its wholesomeness, sanity, and healthy fun have made it not only a world-wide favourite, but a fine influence upon the young in the formation of character. Readers wanted to know more about the "March girls" and so "Little Women Wedded" naturally followed, and then "Little Men."

In early life Louisa was a schoolmistress, but she became a greater teacher through her stories. She had been brought into close personal friendship with Emerson and was considerably helped by his influence. "Little Men" was written at Rome (1871) while on a holiday, where news came of the death of Mr. John Pratt—the "John Brooke," Meg's husband, of her stories—and still feeling the need of supporting her relatives, she said: "In writing and thinking of the little lads to whom I must be a father now, I found comfort in my sorrow." She wrote the book so "that John's death may not leave Anna ("Meg") and the dear little boys in want."

DEATHS: Mrs. Chas. P. Roberts, Canonbury, London, May 22nd; Mrs. John Taylor, Accrington, May 14th, 80; Rev. Wm. Birks, F.R.A.S, Fareham, Hants, May 23rd, 78; Harold James Street, son of Rev. S. H. Street, B.A., Moretonhampstead, May 24th; Mrs. Thomas J. Briggs, formerly of Hackney, May 24th, 82; Miss Anne C. Clarkson, Wakefield, May 30th; Mrs. Edwin Hill, Leamington Spa, May 27th, 59; Miss Jane Elizabeth Brown, Weetwood, Leeds, June 1st, 73; Rev. T. Anderson, Mexborough, June 8th, 52; Councillor James Williment, J.P., Yarmouth, June 4th, 68.

New school buildings are being erected in connection with our Glossop Unitarian Church, at the cost of £4,000. Anniversary collections, June 12, were £80.

For the Children.

By Rev. H. FISHER SHORT.

TOWSER AND TIMOTHY.

If you have a dumb friend,
Always treat him kindly ;
You may hurt him no end,
By just acting blindly.

Remember that he cannot tell
Just what gives him pain ;
But if you always treat him well,
His joy will be quite plain.

" You naughty, wicked cruel little boy ; you deserve—" Timothy Thomas nearly jumped out of his skin as a shrill voice hurled at him these flattering observations. Dropping Towser, whom he was holding up by the tail, he darted away pursued by the voice. At a safe distance, he stopped and, looking round, saw a very cross old lady shaking her finger at him. Tim was a cheeky boy and, as cheeky boys sometimes do, he made cheeky faces and then put out his tongue. Greatly annoyed, the old lady grasped her umbrella and hustled towards him ; but Tim was fleet on foot and made himself scarce. Bounding like a hare, he threw himself into the cool grass, rejoicing in safety and July sunshine. Smiling to himself, he closed his eyes and began to think over what had just happened. He had not caught what it was the old lady had said he deserved, and he wondered what it was. Somewhere near a soothing sound of bees and a soft hum of gnats and—hey presto !—" Where am I?" he was thinking. It didn't take him long to find out ; for the old lady, looking crosser than ever, was saying, " Yes, my lord, I caught this cruel boy teasing a poor helpless little dog." It was a court of justice—such a funny one; for, except himself and the old lady, there were no human beings present. On the bench, in solemn state, sat a great Saint Bernard with a long curly wig, and a scarlet robe trimmed with ermine and wearing a pair of glasses through which he gazed severely at Timothy Thomas. He spoke of Tim as 'the prisoner at the bar,' and, sure enough, Tim found himself standing in the dock guarded by two huge mastiffs with blue uniforms and expressionless faces. Yes, and there was the jury—a pom or two and terriers of sorts, some hounds, a collie, a spaniel, a French poodle and a great Dane, who was evidently the foreman—and how grave they looked ! In the well of the court were barristers and clerks and policemen, all very serious as became their doggy natures on such a serious occasion. At intervals, a savage visaged bull-dog growled, " Order ! Order ! !" And there, looking very frightened, was little Towser, Tim's friend, to whom he sometimes behaved in most unfriendly fashion. Tim was plainly on his trial for cruelty to Towser, and he began to feel rather sorry for himself. As the old lady gave her evidence, the court became painfully quiet and every eye glared at the culprit. Soon the jury retired to consider the verdict. They returned almost immediately and the foreman growled, " We find the prisoner guilty of fiendish cruelty, my lord." Tim went hot and cold as the judge proceeded to pass sentence. " Prisoner at the bar," he barked, " you have been found guilty of a heinous crime (Tim went white). If you had a tail I would order that you hung up by it for twelve hours. (Tim trembled.) But, since nature has deprived you of a thing of such beauty, I sentence you to have a dozen tin cans fastened to the tail of your jacket and to hunted out of the town by the ladies and gentlemen of the jury." The court received the sentence with wild approval and proceeded to carry it out. With howls and growls, they bounded like one dog towards the luckless Tim. He felt their warm breath on his face and when a cold nose touched his cheek, he gave out a terrified scream and—wonder of wonders—he found himself still lying in the corner of the field. And, well, if there wasn't jolly little Towser, wagging his stump of a tail, barking excitedly and inviting Tim to a romp. Overjoyed, Tim seized his faithful little friend and pressed him to his cheek. " Forgive me, Towser," he said tenderly ; " I didn't mean to hurt you : but I'll never, never do it again."

THE BED'S INVITATION.

My dear little kiddies, I really can't see
Why you are unkind and ungrateful to me.
I'm sure I've done nothing to make you so cross,
As, on my soft bosom, you grumble and toss.

You should all, for your good, be quite early in bed
Though you would much rather be playing instead ;
But rest you must have, your bodies have ease,
If you would be jolly : so sleep, if you please.

Your romps and your gambols, all games that you play,
Will suffer, if you get no rest for the day,
So come to my bosom, lay down each wee head,
Forgetful of play, dream of fairies instead.

W. H. Maidment.

Miss Frances Hamer, of our Hampstead Chapel London, who is a Fellow of the Chemical Society (F.C.S.), and M.Sc., of the London University, is awarded a Fellowship of £300 a year for 3 years at Girton College, Cambridge.

A united meeting of branches of the Women's League and ladies from Unity Church, Bolton, held at Ainsworth, June 1, was a great success.

Unitarianism will not perish through lack of opposition if the "World's Evangelical Alliance" can prevent it, for it is established to challenge the increasing departure from evangelical doctrines.

National Unitarian Temperance Association.

THE TEMPERANCE PLEDGE.

There are some people who ridicule the idea of taking a teetotal pledge. They say that it is a weak and childish thing to do, and that those who wish to abstain from the use of alcoholic liquors should set an example of self-control and show that they can abstain without the help of the pledge.

In reply, it may be said that there is as much self-control in taking a pledge. It is a resolve, a determination, and any personal resolve is a pledge to oneself; but to pledge oneself openly strengthens the resolve, and it exerts the power of example upon others which is a very important additional advantage.

The pledge usually is:—

"I promise by Divine assistance to abstain from all intoxicating liquors as beverages and to discountenance all the causes and practices of intemperance."

To sign one's name to this is what is meant by taking the pledge.

1.—The pledge is a promise. In real life all sorts of promises are made in human affairs. In business there are promises to pay, called "A Promissary Note"; in the solemnising of marriages both parties make a promise. If pledges are signed in these matters everybody says it is the right thing to do. No one suggests that these promises indicate weakness. There is quite as little justification to suggest it of the total abstinence pledge.

2.—The pledge is a protest. Teetotallers protest against the use of alcoholic drinks because of the evils, physical, mental, and moral, which they produce; because of the awful injury such use inflicts upon individuals and society; because it obstructs, hinders, counteracts and nullifies all good movements, all noble efforts for the uplifting of humanity. They are insistent protestants against all this, against the terrible waste of material wealth, of human energy, of ability, of happiness, of human welfare and human life. They protest against the misery and woe caused by the drink traffic, the disease, the crimes resulting from it, the oppresively heavy burdens it inflicts upon society. And their protest will go on growing.

3.—The pledge is a preventive. Obviously it prevents intoxication. No one can become drunken who never drinks. Total abstinence from intoxicating drink abolishes drunkenness and all its results By converting people to abstain, the prevention increases, spreads, and becomes prevalent. Prevention is better than cure; it is more economical for it costs less; it is easier to keep poison out of the system than it is to clear it out after it has got into it and to get rid of all its dangerous consequences.

4.—The pledge is a protection. It protects because it has a binding effect upon him who takes it and he feels that his sense of moral obligation has increased. His sense of honour strengthens his will to fulfil and keep the promise. It is not only his protection, but it is so for his family and for every circle of people in which he moves, for they are thereby insured against injury to themselves which, if otherwise, he became the slave and victim of the drinking habit, they would most certainly suffer. It is to that extent a protection to the whole of the community and nation from all the evils of the drink traffic. When all abstain the whole nation will have protection full and complete.

So there are the four "P's": The Pledge is a Promise, Protest, Preventive, Protection. You who have not taken it, feeling no need of it for yourselves, do so as an example to those who do need it,—do it for their sake; and you who do need it, who already feel yourselves becoming victims of the drinking habit, take it in God's name.

A NEW LITANY.

Dr. A. D. Tyssen has compiled a new "Litany of Self-Examination," with musical responses, the whole making a handy four-page leaflet. It is new in ideas and arrangement, is very practical in aim, and naturally very personal in its suggestions. It may seem to some that the invitation by the minister in the first person singular, "I invite you" etc., makes him too much as one apart from and superior to the congregation, and that to make it less individual and more mutual the plural would be better in some way as: "Let us therefore now" instead of "I invite you now." But that is a matter of opinion. The great benefit of such a Litany is, that its constant use makes the words so familiar that they may occur to the mind every day and consequently become a regularly helpful reminder of religious duty. The spiritual need it aims to supply is a real one, and this is an excellent attempt to give the help for which a Litany is intended. We commend it to the notice of our readers. A specimen copy, price 4d., can be obtained from the office of "The Christian Life," 5, Fetter Lane, London, E.C.4.

Surely if living creatures saw the results of all their evil deeds, they would turn away from them in disgust. But selfhood blinds them, and they cling to their obnoxious desires.

—Buddha.

SUGGESTIVE THOUGHTS

By A UNITARIAN.

It is not hard to believe in God if we do not try too much to define Him. Man himself is the greatest argument for God, to prove whose existence only two things are necessary—two men, of whom one may be dead, that the other may the more leisuredly peruse him.

A great anatomist once said that the study of the human eye is a cure for atheism—the theory that nothing higher or better than human beings as they are is known to exist.

We may know God as we know any author or artist—by His works.

" The sun, the moon, the stars, the hills the plains,
Are not these, O Soul, the vision of Him who reigns?"

God is more excellent than any of His creatures. They may be beautiful, but He is Beauty ; they may be strong, but He is Strength ; they may be perfect, but He is Perfection.

God hath no form, nor can the artist's hands
His figure frame in shining gold or wood,
God's holy image—God sent—only stands
Within the bosom of the wise and good.

Jesus was a supremely great religious genius, the prophet whose teachings about God and humanity are the truest, whose life and spirit was the highest, and whose death was the sublimest yet chronicled.

The Being who created Jesus must at least be equal to him, and we know that Jesus was good.

God is good, and, therefore, they who would find Him must seek Him in the good. What is in the dewdrop is in the ocean. God is best shown, as He is best known, by the best men. B.T.

UNITARIAN MONTHLY

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Post Card Propaganda

What is Unitarianism ?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 4d. p. doz.)

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